Bombay B R A Socie

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WEEKLY REVIEW.

—At the opening of the Soldiers Industrial Exhibition, at Poona, H. E. the Governor complimented the soldiers' wives upon the works contributed by them, and the soldier upon having such an industrious and accomplished wife; and added, "It raises the character of our army, it raises the character of every individual member of the service, it raises the position of the soldier in the world, it makes him happier at home, and we may be assured that it will not make him less willing to fight the battles of his country." This testimony is true. But why then are more than four-fifths of our soldiery condemned to celibacy? It is truly saddening that the military authorities should be so long in making the discovery that compulsory celibacy unfits the soldier for his work, far more than the enjoyment of his natural liberty of marriage would do. They that deprive him of this liberty will have to answer for it to Him that bestowed it. Though this consideration may have little weight with them, yet there is the broad fact, indicated by H. E. the Governor, that a soldier may be the better soldier for being married; and the fact deserves more attention than it has received.

—A contemporary informs us that Rao Saheb Mahiputram Roopram, Deputy Educational Inspector, who was excluded from caste for having having visited England, four years ago, has just been re-admitted to caste. All this turns out for the glorification of caste. The strict observance of its rules, by thousands, is not such a homage as is rendered by an educated and travelled gentleman, who sues for restoration, and only obtains it after four years of wearisome waiting and after we know not what humiliating rites. The Rajah of Bhurtpore, we observe, has just been obliged to perform a pilgrimage to Muthoora (and there, doubtless, make costly offerings to the Brahmins) for having simply *entertained the purpose* of visiting England.

—The Calcutta papers tell us of a suicide committed by a young man late of Bombay. He had been entertaining some friends at breakfast, and after they had gone went into his own room, wrote on a piece of paper the words 'I have been such an absurd fool that I can endure life no longer,' and then shot himself through the head with a rifle, pulling the trigger with his toe. Poor young man! if he had only reflected that there are a good many absurd fools in this world, and that he was far from singular in this respect. If all who have committed absurdities were to do away with themselves, the world would very nearly be emptied. Some that say to their souls, 'take thine ease, eat, drink and be merry, thou hast much goods laid up for many years', are stigmatized as 'fools' in inspired writ. The fear of the Lord is the beginning of wisdom, and all that comes before that must be pronounced 'absurd folly.' It is a most critical moment when a man awakens to the sense of his folly, for it is possible that he may then turn from the error of his way and seek the wisdom that is from above, that is freely offered to all. But if a man has much more thought of what men will think of him than of what God will think, if his sensitiveness is chiefly reserved for the world's opinion, he is likely to do as this poor young man did, commit the crowning absurdity of his life and throw away in a moment all the glorious possibilities of reformation and recovery afforded by this probationary state of existence.

—Syud Thoorkee was compelled to abandon Muttra, and his designs against his parricidal nephew, by an intimation of the British Resident, that the guns of H. M.'s ship *Octavia* would open upon him, unless he did so. He had every prospect of taking Muscat, as the people all sympathize with him and desire to be rid of Syud Selim. The latter it appears, has shown himself an arrant coward, at which we are not surprised. Syud Thoorkee has been brought to Bombay. We regret exceedingly the part the British Government of India have taken in this matter. We should like to know what the English public will think of their course. It is not a very confortable reflection for the Native princes with whom the English are in alliance, that if their own sons, or other near relatives, shoot them down and take possession of their thrones, these latter will be immediately recognized by the "paramount power" and defended from the vengeance of the outraged subjects.

—The *Bombay Gazette* has received news from Magdala to the 17th of July. The captives were well.

"The latest date from King Theodore's camp is July 11th, at which date his Abyssinian Majesty was at Debra Tabor; heavy rain was then falling, and those prisoners who are with Theodorus were "were all pretty well" and were "well treated," but the king's manner had "become cold and indifferent." The country round about Debra Tabor was much disturbed, and *direct* communication between the King's camp and the coast was entirely cut off. All communications from the King's camp reached the coast by way of Magdalla, which shews that the rumour about the Magdalla captives being cut off from Theodorus has no foundation in fact, or if it ever had the separation was only temporary. No letters have been received by Government from the king himself. Theodorus states that he has no intention of giving up Mr. Rassam 'unless he is obliged to.'"

—As a *pendent* to the Muscat affair we learn from the *Friend of India* that the Khan of Khoten and his son have been treacherously murdered by the ruler of the Yarkand chief. Our contemporary finds matter for congratulation in this: this rigorous ruler of Yarkand is 'friendly to us,' and 'the result must be beneficial to us.'

Letters have been received from the Rev. S. C. Dean, who with his family reached Liverpool in safety, after their perilous voyage, August 3rd, and left for America on the 7th. Mr. Dean had improved in health.

The *Indu Prakash*, following the *Bengallee*, announces that the Rev. Lal Behari De, pastor of the Native church in connection with the Free Church Mission in Calcutta, has abandoned the ministry of the Gospel in order to take Government employment on a salary of Rs. 400; and adds that he has been led to take this step by disgust for the caste spirit which places the Native ministry on an inferior salary to that which the European missionary receives. Mr. Lal Behari De may have accepted Government employment on a higher salary than that which he has had as minister of a Native church; but we think there must be some mistake in the above imputation of motives. He was supported, not by the Mission, but by the Church of which he was pastor. Does the *Indu Prakash* think that the Native Christians of India must always remain in a state of humiliating dependence upon the Christians of Europe? Mr. De thought very differently. We commend to our contemporary the letter that appears in the present number of the *Guardian*.

We regret to hear of the death of the Rev. C. Marike, late missionary to the Badagas on the Neilgheries. He died in Germany. Dr. Gundert describing his last hours, says:

"He would often say with tears in his eyes: 'Ah! If I only could be able to return to the Mission field; Oh it is such a happy and glorious work.' But he would then add: 'The highest and happiest acquisition I gained from all the hardships here below is: The debt is paid off, once for all. Thereby I have tasted such an amount of peace, as I never did before. No doubt whatever remains of the truth of the gospel or of my having found grace.' Upon his dear partner asking him: 'Can you lay hold on the Lord Jesus?' he answered: 'Yes, so as I never could; so near, so intimately near me is He; just when I have been made the most feeble, I have the privilege of realizing His grace the most gloriously.' When stretching himself out in a half-reclining position, his last words were: 'Lord Jesus! saved through Thy blood!' then he lay down, not to rise again till the resurrection of the dead, and a peace, truly not of this world, was shed abroad over his lifeless features.....The physician, on examining his body found no special disease, but that all his organs were more completely worn out, than he had ever noticed in a man of but forty years of age."

We are indebted for the above account to the *Harvest Field*.

We have been favored with "Reports of Cases in the High Court of Bombay, Vol. III. Past II., edited by R. T. Reid, Esq., LL. D." and with "The Geography of India, by Behari Lal Chundra" prepared for the University Entrance Examination.

ASIATIC SOCIETY MUMBAI

The Bombay Guardian.

SATURDAY, SEPTEMEER 21, 1867.

EDUCATION AND SALVATION.

We lately made some remarks upon the strange misconception of the *Hindu Reformer* that none but highly educated persons were competent to judge of religious evidence, and that no others were warranted in embracing Christianity. Our contemporary honors us with a reply, three columns long, at the close of which he bids us take notice that the glory of obtaining a victory over him lasts for a short time only; for as soon as our sophistical remarks appear they are sure to be exploded in his columns. Our ideas of glory are not what the *Reformer* thinks they are. The *Guardian* is not conducted with a view to the honor that cometh from man; a much more direct way to this might be found, than by advocating the claims of the Gospel. Perhaps what our contemporary means is this: 'If the *Guardian* thinks by its arguments to bring us to acknowledge that we are in error, it is losing its time; we shall not allow the force of any argument that tells against our position.'

What we say is that a man may be competent to appreciate the claims of Christianity as a divine revelation, without being a highly-educated person. Our contemporary does not seem to be aware that moral qualities stand on an entirely different basis from intellectual, with regard to this matter of evidence. A man needs a certain amount of education to appreciate the evidence of the earth's rotundity; but the most uneducated servant can judge as to the moral worth of two masters one of whom is dissolute, profane, untruthful, passionate and unjust, and the other kind, merciful, considerate, chaste and truthful. The Gospel is accompanied with many evidences that address themselves first to the intellect; but its strongest evidence is found in its moral character, in what it tells the sinner about himself, in its revelation of God, in the provision made for man's redemption, in the character of Christ, in the universality of its offer and in the purity of its precepts. What is needed to appreciate this, is a certain moral state which is just as likely to be found in the unlettered man as in a scholar. And so far from there being any reproach attachable to the uneducated man who embraces Christianity, the reproach all lies at the door of the educated who fail to perceive its divine authority.

Education does not tend to convince men of sin. The young man from the country, who spends several years in the Government High School and College in the metropolis and returns with university honors to his paternal home, has not been brought a whit nearer to that conciousness of personal unworthiness and guilt in the sight of God, which is necessary in order that a man may avail himself of the salvation that is offered him in Christ; the probability is rather that he will have been rendered more proud and self-confident than he was before.

It is the glory of Christianity that it saves the lost. But among its subsidiary blessings is, that that it enlarges and purifies the intellect; and accordingly we find that in whatever community the Gospel makes its way, true culture will soon manifest itself.

The *Hindu Reformer* says:

"Our contemporary argues, 'If none but the highly educated are competent to judge of religious evidence, it follows that the great mass of Hindus are without any evidence of the truth of their religion.' Not so fast as that, dear brother, if you please; for we fail to see that we have started any such syllogism as this. The gist of our argument is, that candidates for Christianity should be educated so as to be competent to *form their individual opinion* on the relative merits of Christianity and Hinduism. It had reference to individuals alone, and not to the mass. Treating therefore, the above syllogism, as started by our contemporary himself, we whuld say to him that, while we admit his premises, we reject, as an anachronism, the conclusion he deduces from it. For it must be borne in mind that although an individual may become qualified, on the strength of his learning, for choosing a religion for himself, yet he can by no means be pronounced as competent to choose a religion for the mass, since his individual choice is apt to be erroneous."

This is one of this strangest sentences we ever read; just as though the mass were not made up of individuals! Men need to be educated, he says, to form an opinion as to the relative merits of Christianity and Hinduism. Well the Hindoos generally are not educated; therefore they are not competent to judge; therefore they have no proof that Hinduism is from God. But the *Reformer* reaches this very different conclusion:

"Whether we judge of the Hindus according to one argument or the other, as above quoted, it must equally follow that they occupy an unimpeachable ground; firstly, because their education qualifies them for making the choice of a religion for themselves, viz; *Prarthanaism (Unitarianism)*; and secondly, because their religion is rational and carries with it the concurrent testimony of all *savants*. The religion of the *Prarthana Samaj* can count its adherents by thousands, not only among the Hindus but among all other nations on the surface of the globe. In fact, it is destined to be the religion of the whole world."

Here the writer deliberately turns the tables on himself. By *Prarthanaism* he means the theism professed by the little knot of Native gentlemen who have been lately assembling in the house of one of their number in Bombay. They reject Hinduism and Christianity, and all other religions professing to rest upon a revelation, and know nothing but the light of nature. Now what has this to do with the point in question? The task set the Reformer is to show that the Hindoos are right in clinging to Hinduism, for they are intellectually capable of judging of its claims; and all that he does is to point to a little knot of educated gentlemen in Bombay who discard all that has hitherto been known as Hinduism. And this religion is destined, we are told, to overspread the whole world! The whole world must of course be educated up to University standards before it can appreciate the claims of this new religion. It is new in India; but enquiry will show our friends that it has been professed for two centuries in Europe without ever being able, in any place, to keep together a body of worshippers. It has been generally just the last stage in passing from a profession of religion to the abandonment of all religious profession.

Conscience, says the *Reformer*, cannot tell us whether a thing is true or false, without the aid of reason. As all the religions of the world, except *Prarthanaism* are false, it is evident that man's reason has wofully misled him these many thousands of years. Is it only playing him a new trick, in seeking to palm off Deism upon him? "If any man will do the will of God, the same shall know of the doctrine (says Christ) whether it be of God or whether I speak of myself." This desire to do the will of God, at the sacrifice of one's own inclinations, when sincere and thorough, will assist our friends in coming to the knowledge of God more than what they call education will ever do.

FAITH AND CARE.

A Colloquy.

"Let all those that put their trust in Thee, rejoice." Psalm v. 11.

This is the order of the day to all believers, to all whose trust is in the God and Father of our Lord Jesus Christ. Whosoever and wheresoever thou art, oh follower of Christ, this is the word of God to thee this day.

P. I am well aware that it is the privilege (and the duty as well) of the believer, to rejoice. I am thankful to God, that my life is not without joy. It was only the other day that I was rejoicing with joy unspeakable and full of glory. Many such seasons have been granted me, and I have not the slightest doubt that many more will be given. To-morrow or next day, it may be, or the next Sabbath, I shall have some precious views of what God is to me in Christ. And you must not suppose that I am to-day unhappy; there is at the bottom of my heart a comfortable feeling that Christ is my Saviour, and that all shall finally be well with me. But to-day, I have a certain solicitude; my mind is occupied with a little care; something not altogether agreeable is occurrent, and my mind is uneasy under it; it is a small matter, but for reasons not requiring to be stated, it engages my attention, so that I cannot just now rejoice in God; but this little thing will be gone to-night or to-morrow and I shall be myself again.

B. So you think that this word of God should go outside and wait till your mind has digested and disposed of that care of yours, and then come in to receive a hearty greeting from you. Nay, but this word of God is sent with just as much reference to this petty passing annoyance, as to any thing else. It is not willing to be bowed out, but insists on sitting down and talking you out of your care. It refuses to submit to the humiliation which you, undesignedly, are putting upon it.

P. What humiliation?

B. This, that it has power only over the great exceptional sorrows of life, and not over the lesser troubles and cares that give life its general character. God's religion is not a holiday religion. Faith takes you to task. Ye are not your own, and you have no right to keep any anxieties or burdens from the inspection of faith. Take care what you do with your little annoyances. If you insist upon absorbing and assimilating them, they will certainly damage your spiritual constitution; the Spirit of God will be kept out of a large portion of your life; and the command to rejoice, will be disobeyed nine times where it is obeyed once. Take, I beg of you, your present uneasiness to the appointed guardian of your life, your heavenly counsellor, faith.

P. But it is really such a small matter.

B. Not if it turns the love of God out of your heart, to make room for itself; not if it raises a momentary partition between you and the word of God; not if it hinder you from obeying the command, to rejoice. You may call it a little thing; it assumes very hideous proportions in the sight of God, for it dares to repulse Him.

P. Well, what has Faith to say?

B. Lo, I am with you always. I have all power in heaven and in earth. Not a sparrow can fall to the ground without me. Cast your care on God; for HE CARETH FOR YOU. All things shall work together for good, to them that love God. The trial of your faith is more precious than of gold, and

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it is as effectually tried by little things as by great. If any man lack wisdom let him ask of God. I have loved thee with an everlasting, not a fitful, love. Rejoice in the Lord always; and again I say, Rejoice.

P. Well, I must say that my silly trouble is already gone. The mere look of faith banishes it, and makes me ashamed that I should rob Christ of my susceptibilities to give them to a worthless care. Yes, as you say, it is a villainous thing to dis-seat the consciousness of Christ's love and all sufficiency in the heart, to let some paltry anxiety annoy us.

B. Now my friend D., what has become of *your* usual serenity?

D. I am not a little put out by the misconduct of one whom I have striven much to bring into the right way, and who had begun to give promise of better things. Just when I was most hopeful, he falls into sin and confounds my calculations.

B. Have you asked faith about it?

D. To tell you the truth, I feel more disposed to take counsel of discouragement. Many are the prayers I have offered to God on his behalf, and I thought they were heard; and many are the words of advocacy which I have spoken to man, on his account.

B. Do you think you did right, when you asked God to succour and to strengthen him?

D. I am sure I did. I have not the slightest doubt on that score.

B. If you did right, then you pleased God, did you not?

D. Yes, surely.

B. Well, is there not some satisfaction in this? If we please God, is that not fruit? Is there not a reward there? You were in sympathy with God in seeking your brother's good; is that sympathy broken up by the failure of your efforts? If you listen to faith she will tell you that your prayers and your efforts are just as acceptable to God as though they had been crowned with success.

D. That is an interesting thought surely. —But take away the element of hope from prayer, and we shall have comparatively little heart for it.

B. Never let it be taken away. Because you have not yet seen the answer to your prayers, does it follow that there is to be none? God's eye stretches over the whole of this man's career, and He sees just where the answer to your prayer may best come in, consistently with all the requirements of the case. There was something in the young man's character that needed to come out into action, before it could be known and repented of and guarded against. 'What I do, thou knowest not now, but thou shalt know hereafter.'—Because he has fallen, why should you be dragged away, even for a moment, from your confidence in God? It is enough for the adversary that he has one fall to rejoice over. Christ is the same, yesterday, today, and forever. He will not fail nor be discouraged until he have set judgment in the earth. While you grieve for your friend's fall, it is still your duty to remember that you have a divine Friend in the van, who is on his way to universal victory. Look unto me, he says; consider my love for souls, my power, my wisdom; trust in me, and trust the more because others have not faith. To the apostles it was said, Fear not, little flock, it is your Father's good pleasure to give you the kingdom: yet how often did it seem as though all things were against them.

D. Well, I see how it is that an abiding trust in God enables you abidingly to rejoice. I see also that nothing has any right to displace in us, even for a moment, the consciousness of God's love. The love that became monumental on Calvary, is a Kebla from which our eyes may never turn away, no, not for an hour.

B. Herein is strength, that a man carry this consciousness of the Saviour's love into all the engagements of life, and that he thresh with this mighty threshing instrument, the petty troubles and perplexities and burdens of the day, without waiting till the mountain-like difficulties appear.

NOTES FROM AN INTERLEAVED BIBLE.—John XIII. 16. 'The servant is not greater than his Lord.' They had disputed as to which of them was greatest. So Episcopalians, Presbyterians, Methodists, Baptists, contend for pre-eminence; each claiming that his denomination is nearer the mind of Christ. But he who seeks to be most serviceable to his fellow-Christians of all denominations, in honor preferring them, is nearest the mind of Christ. Take away from the church all that make themselves greater than the Lord by declining to stoop as he did, and the census of the remainder will be easily taken.

17. There is a woe where there is unused knowledge. Happy are ye if ye put your brother's wants before your own.

18. 'Lifted up his heel.' *Ecrasez l'infâme*, said Voltaire,—thus identifying himself with Judas.

19. Even with regard to those things that seem most staggering to faith, there is found to be in them something to strengthen it. As Christ found consolation in the fact that what happened had been predicted, so he provides the same consolation for his disciples. The very treachery of Judas, the surrender of Christ into the hands of his enemies, should only furnish new evidence of his Messiahship. So also with regard to their own predicted sufferings for Christ's sake.

23. Jesus finds his highest consolation in the confidence reposed in him by his disciples. It was not necessary that the Father should cheer his beloved Son by sending an embassy of angels; but simply that John should be divinely moved to lay his head on the Master's breast.

29. Only thus incidentally does it appears that Jesus was in the habit of giving to the poor out of that which was given to him. He thus educated his disciples to share with the poor what they received, and to trust in Providence to supply their future needs. Let no man think that what is given him in God's providence is given for him only.

33, 34. Ye cannot come physically, but you may spiritually. Seek the revelation of me in yourselves, by loving each other as I have loved you. For he that loveth, dwelleth in God, and God in him.

THE GOSPEL IN MOHAMMEDAN FAMILIES.

[The following, written in German by the late Mrs. Deimler, and published in the *Calwer Missionsblatt* for June, we have translated. It is the first portion of a letter in which she gives some account of her recent work in Bombay. It is matter of deep regret that she should have been taken away so soon from the work for which she was so well fitted. May others be raised up to take her place.]

The work in which I have been engaged in this metropolis, since the 1st of November last, among the Mahomedans, appears to me like a toilsome attempt to make a path through deep drifted snow; so much of prejudice, superstition, ignorance, must first be put aside before a way is gained to their hearts.

You will understand this better if I give you a description of my daily work, first, among the Mahomedan women, and next, among that most degraden class of European women, devoted to a life of sin, who are, alas found here in such numbers.

It will be difficult for you, with your domestic habits, to form an idea of the life and movement in the streets and domiciles of a great port and capital like Bombay; and if you could spend a day or two here, and see the dense masses thronging the streets and the strange mixture of physiognomies, apparel, languages, you would doubtless exclaim as many a missionary from an interior station has done, 'Thank God, my lot is not cast here—here I could do nothing—it is bewildering just to go through the streets.' This was my impression when I landed here with my husband nine years ago. I could not bring myself to believe that I could find my field of labor here, or make my way through these dense masses to individual souls, and I longed for a more quiet and a more circumscribed sphere at some interior station. Two or three times I had the gratification of finding such, when my dear husband was stationed at Jooneer to labor among the Mussulmans in that place; and it was always with reluctance that I came back to lose myself in Bombay. I was alone, without any European or native assistant of my own sex, to aid me in getting access to the families of Mahomedans. I made it a matter of frequent prayer to God, that he would open some door, and indicate some path, of usefulness, and though I had to wait for the answer it came at last. Since our return from Jooneer so many doors have been opened that I have my hands full, and may well be ashamed of my want of faith. Consequently, I have become so much attached to Bombay, in spite of all that is trying about it, that I would be very sorry to have to leave it. Thus the Lord works and magnifies his grace. I am truly grateful to him for this new proof of his love; join with me in asking him to give me more and more fitness for the work, to strengthen me in body and spirit, to endue me with the graces of the Holy Ghost, and to enable me faithfully and patiently and lovingly to speak to souls. It is a great thing to undertake to serve Him, and I am not worthy to stretch forth my sinful hand to His glorious work.

Come now and make some visits with me to my dark-complexioned friends. As you cannot speak their language they will not feel at home with you; they constantly tell me that they would be very shy of me if I spoke only English, but that I seem like a sister to them because I speak Hindustani.

We will first go to the house of———where there are a number of ladies. I began to visit them last November. They are quite uneducated, without much polish, and speak but broken Hindustani, (their language is Kutchi.) They all sit on the floor, eight or ten in number, with their embroidery in their laps. I am favored with a chair or stool. I say to them: I am very glad to have permission to visit you, and hope we shall many opportunities of seeing each other. They: It is very kind of you to come to our house; come as often as you please. How long have you been in India? Where is your country? Are you married? How long have you been married? How many children have you? How old are you? Are your father and mother living? What income do you get from Government? Is your husband a captain or a merchant? Did you come here on foot or in a carriage? &c. &c. These questions are invariably put at first and must be answered; occasionally I wedge in a question of my own, and now and then make them a short address, which is generally broken up by a dozen new

questions. I find that I must at my first visit let them question away to their heart's content; after that they listen to me with more quiet. While I speak to them they make remarks about my European clothes, my complexion, size and age, and all this must be patiently submitted to. If it should be the hour of sunset, one and another will excuse themselves and go out to say their prayers. One of them once took me with her to her room, at prayer time. She took down a little mat that was suspended on the wall, laid it on the ground and stood upon it, after she had wrapped herself in a long white garment, she covered her face with this, turned in the direction of Mecca, then, sometimes kneeling sometimes standing, sometimes prostrating herself, she recited her Arabic prayers, of which she did not understand a word. She was soon through with them. Every morning and evening she repeats them. How many Christians there are at home who either never pray, or if they do are ashamed to let others know it, and at a public table eat without giving God thanks, lest they should be noticed.—After this, I took leave and came away, urged by them to repeat my visit soon. I have often done so, and had many good opportunities to read to them and speak to them affectionately. It requires not a little tact to get them to listen quietly for half an hour.

Let us now visit another family, consisting of a mother and two daughters, differing from those I have been speaking about, inasmuch as they are well informed and can read and write. Unfortunately they were only in Bombay a short time, on a visit. They are really very amiable, most friendly and sociable. They heard me very attentively, and would have liked me to spent the entire day in reading to them. They spoke Hindustani well. They called me their sister. When I went the second time they asked me on behalf of their brother, the eldest son of the family, that I would speak to a Mahomedan friend and persuade him to give him his eldest daughter (whom I had known in Jooneer) in marriage; for, said they, 'if you and your good husband will speak for him, it will be done.' I promised to do what I could, but recommended them to lay the matter before God, that He might incline the heart of the father. After this the young man frequently came to us, to know how the matter stood. It was contrary to etiquette for him to address the father himself; in fact the father even had not power to dispose of his child; the decision rested with the eldest brother, as the patriarch of the family. Nor could this elder brother be addressed by the suitor; there was need of a third party, a stranger, to act as mediator. Years some times go by before these preliminaries are concluded. Since the above-mentioned family left Bombay, I have received a neat letter from one of the daughters, in Hindustani, with an invitation to visit them there in Jooneer. I was the more glad to make their acquaintance as I had known the elder sister in Jooneer. It is a very respectable family, very favorable to Christianity.

In a third family I was asked to mediate a marriage between the son of the house and the younger daughter of the party above mentioned, she being a child of five years of age!

I have altogether 14 Mussulman families on my list, to which I have access. My dear husband, who has intercourse with the men at his preaching-places and in their houses, often introduces me to new families. For it always depends on the master of the house, if the missionary lady may be admitted or not. I have most hope for the women of the so-called reforming party. The men of this party have various doubts about their religion and their prophet, and have forsaken many of the customs of this people. They are educated, many of them have been to school in England and speak English, and see the need of female education. One of them to whom I was lately expressing my satisfaction at being permitted to visit his wife whenever I pleased, said, "Come as often as you please and speak to her and her mother and the other women of the house, for they need to be enlightened, and I hope your words will produce an impression." He was not thinking of Gospel light, but it is good to see that their views are enlarged, even to this extent.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR MR. EDITOR,—Perhaps you will kindly allow to the following lines a space in your columns. I wish to add a few words to your able remarks upon the *Friday Review's* strictures on "Education and Pay." You will certainly see, that although differing from you in some points. I do not write to contradict *you*.

"Knowledge means power and pay, all over the world, except in our Indian Missions" says the *Friday Review*. Upon reading the sentence I thought at first of mentioning some additional exceptions, but soon found out that the exceptions are so frequent as to cancel the rule, and ended with wishing to change the sentence into "Knowledge means power and pay in all theories all over the world except in reality". I thought of past times and could not recall one single period when knowledge and pay were in proportion. The truth seems to me: there is some knowledge which sells at a high price, and of this learning and its representatives it may be said: "They have their reward." But there is another kind of knowledge which is not highly valued in the word, as it either is not of this world, or at least is not material enough to be valued by the majority of mankind, and the representatives of this class of knowledge have frequently been starving, whilst following generations have honoured them as the most illustrious of mankind. If such knowledge is again and again sought after by wise men, if they prefer a life of want and privation with study, to a life of ease without study, it is because the intellectual reward stands higher in their estimation than a reward in silver and gold. I speak of worldly science and study. But in a much higher degree that must be said of theology and the sciences connected with it. Clergymen and theologians (some few cases excepted) are never paid in proportion to their education and the intellectual standard they have reached. According to my knowledge, we might say that only a part of the Roman Clergy and of the Ministers of the established Church of England are paid in proportion to their education. But Clergymen in the established churches of other countries and those of dissenting churches are commonly required to pass through a lengthened and difficult course of studies, are forbidden to enter into the Ministry if they have not reached a high scientific standing, and after all their work, and after the official acknowledgment of their acquirements, they must live on a salary which in the worldly branches of life people of half their accomplishments have a right to expect. It may be remembered that usually the study of theology is made cheap enough by scholarships and the like; but it is evident that the same holds good for Native Ministers of whom we speak. And after all, the result, in the old Christian countries, is in reality, that the Ministry is "at a discount," and that very many seek it only out of love to God, expecting their reward in the world to come.

Such is the case with the Ministry in Christian countries. But what is now the standard of pay in the Mission? There, ability and education are generally not taken into account at all, and no difference in money is made between a learned missionary and one of moderate acquirements. In the Mission to which I belong there is no difference in the pay of an uneducated artisan for the Mission and of a D. D.—and we all think it proper and right. And why? Because each one considers it his duty to spend *as little as possible*; of course so as to be "unimpeded in his work." And he who spends least without disqualifying himself for his work, will be the more esteemed for it; he will not keep the remainder for himself but return it to the Mission treasury. Comparing our *subsistence money* (for such it is in the case I speak of) with the *pay* of others, I have no hesitation in saying, that we should be *entitled* to more pay and any candid man, with whom we come in coutact, thinks the same. But our standard is to take as little as possible from the Mission Funds, in order to allow the work to be expanded us much as possible. As a matter of course, each conscientious missionary has often mooted the question whether he could not live on still less and if possible come up (I do not say come down to the living of a common native, and some have even tried the experiment. But to speak of my personal convictions I must say that the experiments made by others have thoroughly discouraged me from following their example. A personal friend of mine, made the experiment for some time; but he assures us that he would have been ruined body and soul had he continued in this course. (And that after all he was only despised by Natives as a stingy man.) The missionary did not live exactly like a native, but he curtailed his expenses as much as he could and involved also some of his colleagues into this mode of life. He died in consequence of it; and the emphatic verdict of the physician was: "Call it what you like, I call it suicide." And his companion in parsimony likewise died from consumption. Further I have read of Dr. Ribbentrop who at Chupra consumed away his life through his great self denial. A noble man indeed, and a shining pattern of christian self sacrifice. But to me it seems, it might have been more useful, had he spared his life for ten years more. And I have heard several tales from a military officer, about missionaries who tried to live solely on the produce of their hands. The result was, they found their livelihood, but did no mission work. In the year 1842 four missionaries amongst the Gonds died within one month in consequence of privations. Of course Missions are not profited by such occurrences. These instances suggest that there may indeed be individuals able to go to a great length, and places where it is easier to do so, but that in general it is not possible for a European to live in this country upon as little as a Native does. Let the *Friday Review* mock at the "inconceivable discomforts of a tropical residence" for a European; the failing health and even death of many Europeans speak plainly enough on this point. The desire of being fashionable, of being acknowledged by gentlemen as one of their class, however, does not determine our expenses. If they do not acknowledge us for character's sake, we will be without their respect. The wish of shining in the eyes of the Natives does not justify to our minds an increased expenditure. If they despise a poor life for Christ's sake, let them do so. The question is only, How can I curtail my expenses so much as really to make the Mission funds extend over a larger field? And although there *are* Missionaries who allow themselves more comfort, the principle of all Missions is the one named now, only carried sometimes to a greater length, and another time taken in a more liberal sense.

This being our desire, you can imagine what sadness of heart it must cause to see this principle not comprehended at all even by Native Ministers Let me not say,—*the* Native Ministers; for I hope there may be those who know how to appreciate it and I think, I have even seen and heard of signs of such a sentiment. But if it should really be true—and a sad truth it would be—that, unless Native Ministers receive a pay adequate to their knowledge, Indian Christians will not choose the Ministry as long as they have any more renumerative prospects, I for one, must confess, it would cause a deep gloom on my mind, it would almost tempt me to despair for India. But I do not despair. I trust to the nighty working of the Spirit from above, that He may come and take possession of some even of the gifted, of the highly born and of the energetic sons of this country, may engender in them a noble disdain for the wishes and comforts of this world and may compel then to spend themselves, body and soul, in the service of their Lord.

It will scarcely be necessary now expressly to refer to the arguments of the F. R. about the capaciousness of different stomachs, the conducting qualities of black and white skins (science however teaches *white* to be a worse conductor of heat.) Such language is scarcely in keeping with the dignity of an educated Christian* and we will

* We cannot help thinking the same of a remark in the F R., February 1867, running thus: "For ourselves, had we occupied the position Baboo Kristo Doss did that night, we should not have shown our face again in the streets of Calcutta, but should have that very night hung ourselves on the tallest tree we could find on the premises of the Town Hall." These words can scarcely express the feeling of a Minister of Christ, who has a higher end in life than honor before the world. Certainly they are not the true feeling of the Editor's heart, from whose pen we have read nobler words. But then let him refrain from sending them in print into the world, and into a world where new moral principles are being formed and where such words are likely to be received with applause.

guard against falling into the same strain in answering the objections. It appears that sunstrokes, liver diseases, weakness of the nerves, asthma and many other disorders point out pretty clearly that we were not made for this climate and the climate not for us. Natives who love us, do not fail to observe that; and they warn us lovingly to take care of ourselves. To be short: If it be acknowledged that each Missionary labourer has to live on as little as possible (and in this principle lies the difference between the State and the Mission), there can be no doubt that a man in his own country and native climate has not as many wants as he has in a foreign country and climate. And we can bear witness to the fact that we have seen Hindoo and Negro youths at school in Europe treated with more care and enjoying more comforts than their white breathen.

But waving the question of how much salary is proper for a Native Minister, granting that he is entitled to draw as much pay as the European Missionary (and some of them have more than the Missionaries of our Society) WHO IS TO PAY IT?—It is certainly very surprising to find that the F. R. thinks it quite a matter of course, that people in Europe and America should be responsible for the pay due to Natives of India for the ministrations they render to Natives of India. As you have written much on this point, I do not think it necessary to comment on "these words of sterling common sense" that it is the duty of Indian Christians to pay for the religious services administered to them by Indian Christians. Let me only give expressions to the wonder I felt in reading the often adduced words of Mr, Tucker in their true connexion, in No. 24 of his "Thoughts &c." Mr. Tucker really wrote the words to prove that the Native church should be "self-supporting, self-propagating and as a natural consequence self-governing," (and throughout the whole of his valuable suggestions he considers it a matter of course, that a Native Agency is cheaper than a European one. V. No. 3. 19. 22.) How astonished he must be in finding such principles evolved out of his 24th Point. What Mr. Tucker really means in adding there the word "pay," I cannot say; but if he means anything it can in this connexion signify only: Do not stand in the way of educated Ministers, if their congregations be able and willing to give them high salaries. And certainly we will not hinder the congregations, we will encourage them and we will be highly pleased if the churches of India will remunerate their pastors much better than European and American Churches are in the habit of doing.

But if it should prove true, and "the Mission field be as the "F. R. says, like the cave of Adullam, the resort of every one that is in distress, of every one that is in debt and of every one that is discontented," we will hope and work and pray that out of this cave mighty men may arise, like David's heroes of old, (I. Chron. xi.) And in the meantime I will be content, hoping for the death of Saul, to do the humble service of a

LIEUTENANT IN THE CAVE OF ADULLAM.

MR. EDITOR,—A few days ago the gentlemen and ladies of Sattara were invited by the Head Master of the School to be present at the distribution of prizes, Our worthy Collector presided on the occasion.

We had first a report from the Head Master in English. The boys were then examined in reading. Their performances were creditable to themselves and their teachers. Prizes of books were then distributed, and an address was made by the Collector expressive of the interest he felt in the school and in the education of the natives generally. The report and this address were then repeated in substance in Mahratta, by the Native Inspector.

While I was generally pleased with the performances and appearances of the school, there were one or two things which struck me as note-worthy.

In the report, the idea was expressed that the great object of the school was to prepare young men for the public offices under Government, and of course the ambition of the scholars is to secure places as writers &c.,

In unison with this sentiment one of the lads read the following from the Government 3rd reading book, page 99, Lesson 31st.—"And no father would go the expense of breeding up a son a surgeon or a watchmaker, even though he could afford it, if he did not expect him to earn more than a carpenter, whose education costs much less."

This I take to mean, that an education is worth nothing except so far as it will secure a higher income. Every father would have his children to grow up in ignorance, however wealthy he himself may be, provided he did not perceive that an education would be a source of wealth to his child!

We may not uncharitably suppose that some of the fathers of those lads are mainly actuated by this motive; but I cannot bring myself to believe that parents in England have no higher aspirations for their children.

What is the practical result of such instruction? We learn from the report that in this large school, with three exceptions, all the lads are of the Brahmin caste! There are two Eurasians and one Mussulman, but not one Mahratta boy. Brahmans must be supplied with situation under Government; Mahratta boys can get a living by tilling the ground or as mechanics, why *waste* money on their education?

Can any one suppose that in this once capital of a Mahratta Government there are no Mahratta boys who desire an English education? Whatever others may think of the value of an education, these Brahmans believe that "knowledge is power," and they are determined to secure and retain it.

Your's truly,

Sattara. A VISITOR.

Epitome of News.

SATURDAY, SEPTEMBER 14, 1867.

—Mr. Goculdas Tejpall gives 1½ lacs and Government the equivalent, for a hospital on the Esplanade. For whom is this hospital? Hospitals should not be in a thoroughfare, where patients may be annoyed night and day by the sound of traffic, but in some sequestered place.

—Mr. Gabriel's trial for defamation is postponed till the next Sessions.

—The certificate of the Captain of the *Arabstan*, lost on the prongs, is suspended for six months.

—*Englishman*:—"At Bhundara a man-eater leaped a fence ten feet high, seized a young Gondee women, and, again leaping the fence, bore its prey away to the jungles. Capt. Fraser, the District Superintendent, went after the beast and shot it, and was received by the women of the village with a regular ovation. At Baitool the road to Chundwarra has been almost closed by tigers. In April, Major Mackenzie killed three tigers within four miles of the station, and found four others a mile or two beyond. The District Superintendent of Police at Mundla reports that the road from Kalowtee to Mundla *via* Chukmee is impassable, on account of a man-eating tiger which seems to make it a practice to seize one out of any group of travellers passing along the road. At Raepore Major Stewart killed four undoubted man-eaters in nine months, and at Bhundara a man-eater had carried off the wife of a *potail* besides several other persons. These reports should bring to the rescue of the people of the Central Provinces the many *shikarees* who pine for a field worthy of their prowess. The Governor-General has granted 43 elephants, so that we shall probably hear in the next report of the Central Provinces, that the Deputy Commissioners have fulfilled the duty laid upon them, of ridding their districts of the plague of tigers under which they now labor."

A friend of ours, coming from Jubulpoor to Nagpore, by bullock dak, the other day, was brought to a halt by a tiger that had planted itself in the road. In deference to the shouts of the party, he withdrew and let them pass.

—The *Bombay Gazette* hears that stones for lithography, iron mines, crystal mines and cornelians have been found in the Nawab of Tonk's territory.

MONDAY,—SEPTEMBER 16.

—We have had 66 inches of rain in the Fort, 70 at Byculla.

—At the opening of the Soldiers' Industrial Exhibition at Poona, H. E. Sir Robert Napier said:—"My gallant and noble friend Lord Strathnairn first introduced the soldiers' workshops into India as an institution supported by the State, and Colonel Robertson was the first one who gave reality to the movement in the 6th Regiment. That officer now commands the 21st Regiment, and although it does not belong to this presidency, it was invited to join in the Exhibition on that account, and right well has it responded to the invitation. The first industrial exhibition in this presidency took place in 1865, and so great was the success that attended it, that every one concerned for the welfare and the interest of the soldier—that is the interest of the British Empire—was stimulated to promote and encourage, in every possible way, the soldiers' workshops. No one was more sensibly alive to its advantages, more far-seeing as to its results, than our late respected Governor Sir Bartle Frere; and I am sure he will receive with the greatest pleasure and satisfaction the account of the Exhibition which is about to be opened by the present Governor and under his auspices. (Applause). It is due to the soldiers who exhibit, to say that the improvement has been very great since last year; and this may be recognised in the fact that while the value of the articles exhibited last year amount to Rs. 5,000 (that is, the articles actually exhibited, because the articles ordered upon the inspection of the exhibition amounted in value to a much larger sum), the articles exhibited to-day amount in value to Rs. 22,000."

—A kept woman and three male accomplices have been condemned to four years rigorous imprisonment, for a mock marriage with a Bhattia whom they fleeced of Rs 7,400.

—The *Times*; Naples:—"The intelligence from Sicily is deplorable. Cholera has appeared in Palermo with great violence, and the latest reports for two days which have reached Naples—cases, 71 and 134; deaths, 32 and 76. Here, as in other parts of Sicily, acts of violence have been committed, suggested by the superstition and ignorance of the people. A crowd, it is said, collected around one of the disinfecting machines and threatened to murder the conductors, when a person dressed as a priest appeared and calmed the tumult, carrying off with him one of the leaders of the disturbance. The priest, however, turned out to be an agent of the police, on which a clerical journal remarks that even the authorities are compelled to acknowledge and use the influence of the priesthood. May it not also be asked, if such be their influence, why was it not exercised when undisputed power was in their hands, to educate and elevate the public mind? The latest reports from Catania give for two days—cases, 87,85; deaths, 79.80; and those from Catalgirone, Paterno, Pizzini, and other places are proportionately bad. From all and each we have accounts of every species of violence, even to murder. In some places where death had entered, the whole family shut themselves up, and, from suspicion of poison, refused entrance to every one, and died one after the other. In another place, a woman suspected of being a poisoner had been burnt. The accounts we receive remind one of scenes which might have been witnessed during the pestilence of the Middle Ages, and show how little progress has been made in intelligence under sacerdotal guidance during the last three centuries."

—*Englishman*:—"The expedition of Her Majesty's ships *Wasp* and *Satellite* to the Nicobar Islands, has not been attended with any success, so far as the finding of any Europeans in captivity is concerned. A landing was effected in one place, and about three hundred huts, and a considerable number of war proahs burnt, but no traces of Europeans discovered. The inhabitants fled on the landing of the force."

—*Madras Athenæum*:—Arrangements are being made to celebrate the Handel Festival at Madras. The Organist at the Cathedral has undertaken to instruct the choirs of the several Churches at Madras for the occasion."

—*Madras Observer*; Surrey:—"I could name no less than *seven* noblemen who have been giving themselves to the work of Evangelists. In the case of Lord Radstock, both at Weston-Super-Mare and Brighton, what as yet appear to be solid and saving conversions through his labours, are not to be counted by *tens* only, but by *hundreds*! If in the earliest and best days of the Church, the disciples scattered abroad, "went everywhere preaching the Word" (Acts viii. 4) surely no Christian man, whether peer or peasant is now debarred from the same privilege. The office of a Pastor and the work of the public ministry is *one* thing; the carrying the glad tiding to those immersed in darkness and the shadow of death, is *another*. Indeed, from the passage of the Acts which I have quoted it appears that on that occasion, at least, *all* the members of the Church were preachers, "*except the apostles*," (compare Acts viii. v. 1—4)."

TUESDAY,—SEPTEMBER. 17.

—*Indian Daily News*: "Mr. C. S. Crosswell (late of Bombay,) an assistant to Messrs. Grindlay & Co., committed suicide yesterday morning, at

10 o'clock, by blowing out his brains with a double barrelled rifle.

—The *Madras Times*: "We learn that a surveying party has been sent on to Cochin to survey the country between the Tiroor Station and that port, with a view shortly of opening out a branch line from Tiroor to Cochin Town."

—The same: "We regret to hear that the ship "Douglas," bound from Coconada to Madras and Negapatam, has been wrecked near Hope Island, about eight miles off Coringa. She carried a cargo of about 7,000 bags of grain, none of which, it is expected, will be saved. No intelligence has yet, it appears, been received as to the safety of the crew Within a few months the ships *Belgravia*, *Rajpoot* and *Sacramento* have been wrecked near the scene of the present disaster We beg to call the attention of our Marine authorities to this fact, and to suggest the necessity of of erecting an additional light-house or placing some other beacons in the neighbourhood of Hope Island."

—The same: "The murderer, Wuzzeer All Shah, son of Mosom Alli Shah, was hanged on Friday morning last at 8 o'clock, in front of the District Jail, and in the presence of a large concourse of natives, both male and female. It would appear that when he was asked, on the last night of his existence, if he had any particular wish to communicate, he said, that he wished, if it were possible, that his remains may be made over to the people of his community for decent burial. He showed no particular emotion when on the scaffold, but endeavoured to avoid the touch of the infidel sweeper who acted as hangman. He body was made over to a Moolah and a party of Mahomedans, about fifty in number, who petitioned for it; and it was conveyed away in grand procession. It is said that a sepoy from the Railway Station was at at the gate of the Jail, with Rs. 40, a donation, it is supposed, from the volunteer corps, of which he was a member, with instructions to defray the expenses of erecting a mausoleum, which no doubt will be venerated as the tomb of a martyred Saint, as is very often the case among the Mahomedans, with a Fakeer in attendance to receive the offerings of the faithful."

It was certainly a mistake to give up the body, under these circumstances.

—*Bombay Gazette*:—"There is now lying at the office of the Chamber of Commerce, for inspection, a Porebunder stone weighing 55 lbs. taken out of a docra of cotton, imported from Porebunder at one of the Colaba Company's Presses on Saturday last."

—The same: 'The P. and O. Co's Str. *Surat*, which was timed to leave Suez on the 5th instant with the outward Calcutta Mail, had struck on a reef to the northward, about 90 miles from Suez, to the northward of Tor. Assistance having been sent for to Suez, the steamer *Nubia*, which was lying in harbour, was at once despatched to the stranded vessel, and on the 11th took off the passengers and Mails, and conveyed them back to Suez. The vessel, we believe, is not seriously injured, and will very probably be got off."

—The *Bombay Gazette* has received Rs. 150, (in rupee contributions,) to pay the fine imposed on Mr. Peacocke for shooting a dog.

—*Times of India*:—"On glancing over the two black-books on last year's famine, we observe that the police suprintendent of Pooree (Orissa) in his diary of 30th April 1866, writes:—"Can "nothing be done! A few shiploads of rice landed "at Pooree would work wonders and interfere "with *no one's trading* operations, as we have next to none." Can nothing be done? "Nothing"—reply Mr. Ravenshaw, the Commissioner, the Board of Revenue, and Sir Cecil Beadon;—"political economy forbids it."—How horrible a travesty is this of the science of human well-being!"

—The Pioneer Abyssinian force left yesterday morning. The following officies accompanied it:—Lieut.-Col. Merewether,, C. B., Lieut.- Phayre, Lieut.-Col. Wilkins, R. E. Major Baigrie, Major Mignon, Capt. W. Goodfellow, Capt. B. H. Pottinger, Lieut. R. A. Jopp, Lieut. J. Mortimer, Assistant Surgeon H. T. Martin, and the men of the 21st N. I, and twelve horses; Surgeon Lunsdaine and Lieut. Hennell proceeding in the *Coromandel* with the men of the 3rd Light Cavalry, 154 mules and 50 horses.

WEDNESDAY,—September 11.

—China News, via Galle:—Great anxiety is felt at Peking owing to the presence of rebels in Shantung and Monan.

An overland expedition from China to Calcutta is being undertaken.

News had been brought that the rebels were besieging Laiyang.

There has been a disturbance in Formosa, but order has been restored.

—The *Nagotna* and the *Oorun* came into collision yesterday in the harbour, and the former sank, in not very deep water. Both are steam ferry-boats. The *Times of India* says:—"The syrang of the *Oorun* would seem to have commited an error of judgment by putting the helm to starboard instead of to port."

—*Times of India*:—"Many a household must be broken up at the end of this month, and the majority of the officers' wives will no doubt proceed to England. Now, the point upon which information is desired, is whether Government intend to grant these ladies free passages to England in the new transports, or whether they have determined to let them find their way home themselves per P. and O. steamer. The question is one which can hardly but have already presented itself to Government, and it is one which under the circumstances, should receive liberal consideration."

—*Bombay Gazette*:—"We hear from Rajpootana that His Highness the Maharajah of Jeypore has introduced a new system of government into his territory, by appointing eight persons to form a Council of administration and to regulate and enforce laws throughout His Highness' dominions. The eight Ministers were sworn, in open Durbar, not to be partial to any one and not to take bribes. After the ceremony was over, salutes were fired to celebrate the important occasion, and the Durbar broke up. Jeypore stands first in rank among the native States of Rajpootana, we believe is also foremost of them all in point of civilization and good government."

—The same: "The Abyssinian Expedition may incidentally be attended with very interesting and important results for literature. In those famous old monasteries of the Abyssinian Monks, such as Dabra Wark in Gojam, Dabra Libanos in Shoa, Dabra Dammo in Agaumieh, and numberless others, there is no knowing what literary treasures may be brought to light, in the shape of rare and valuable books and MSS. Very possibly, translations may be found in *Ghez* or Ethiopic, the old "dead language" of Habesh, of some of the lost classic authors of Rome and Greece, especially of the latter country. The early Abyssinian monks were no less indefatigable transcribers and illuminators of MSS. than their brethren of the Western Church; and hence there is every reason to hope that Ethiopic translations, and even the original Greek texts of many classic works supposed to have perished for ever in the flames of Omar's bonfire, may be raked up by the bayonets of our looting soldiers in the Abyssinian Monastic libraries."

THURSDAY,—September 19.

—*Saunders' News Letter*: "The reports of the Famine Commissioners have been published. They exonerate *Messrs. Cecil and Beadon*, officers in the famine district, from any serious blame, and attribute the calamity to unavoidable circumstances, to the pecularities of the administration of the Lower Provinces of Bengal, and the errors of some individual officers."

—The *Home News* does not bisect him, but it deports him: "Sir Cecil Beadon, late *Governor of the North-Western Provinces* of India, is now staying at the watering-place of Weston-super-Mare, for the benefit of his health."

—The Opium sales at Calcutta, for the last six months, have yielded Rs. 3,08,15,800 nearly 33 lacs above Mr. Massey's estimate. A few months more of this, and he will have the half-million which the License Tax was intended to bring in.

—The fever continues at Port Louis, Mauritius; though it has disappeared from the interior.

—We observe that if a coolie is killed on a Railway, the account is published in the papers of all the Presidencies; but a hundred persons may be killed by being run over in the streets of a town, in the course of a year, without any notice being taken in the other Presidencies.

—The B. and B. Str. *Koina*, arrived yesterday with English advices of the 26th ult.—Heads of Intelligence:—

Her Majesty has arrived at Balmoral, having on her way thither paid a visit to Floors Castle and the Border towns. The King of the Greeks has left for his own dominions.

Parliament was prorogued on August 21, and all the ministers are in the country. The minister in attendance on the Queen at Balmoral is the Duke of Buckingham.

The Abyssinian expedition is determined upon. Tenders for troop ships were invited a few days ago, to be sent in by August 27.

The Emperors of France and Austria have met at Salzburg. The object of the interview is assumed to be the maintenance of the treaties of Paris and of Prague, by Prussia and Russia.

The insurrection in Spain is extending, especially in Catalonia and Aragon.

There appears to be some probability of the King of Italy meeting the Emperor of Austria at Paris during the autumn.

A verdict has been given against the tailors, on strike picketing; but the picketing is to continue, so as not to infringe the law.

The Earl of Belmore has been gazetted Governor of New South Wales.

Lord Stanley and the Chancellor of the Exchequer are to visit Ireland in September.

A commission will be appointed to inquire into the causes of the epidemic in the Mauritius.

Mr. Charles Dickens is stated to be in a critical state of health.

The cholera is still extending in Italy. It has also broken out in Belfast.

Mr. Winterbotham, a Liberal, has been elected for Stroud, in place of Mr. Poulett Scrope.

An interesting newspaper discussion has taken place respecting the Indian furlough.

A deputation has been received by Sir Stafford Northcote from the East India Association respecting native Indian Civil servants.

The Government of Russia has approved the concession to Messrs. Siemens, for a direct telegraphic line between England and India through Russia.

The following names appear in the obituary of the week:—

In Her Majesty's Indian Service: Colonel R. D. White, Retired List Bengal Army—Richard Spooner, Esq., late of the Bombay Civil Service—Captain S. Cousens, cadre 13th Bombay Native Infantry.

Miscellaneous: The Duke of Northumberland—Lady Catherine Long—Major Sedly—Lieutenant Sparshot—Admiral Monday—Dr. Costello.

—A Silver Tea-Service, "from Native gentlemen of Bombay to Miss Mary Carpenter," was presented at the rooms of the East India Association, London, Sir Bartle Frere in the chair, August 23d.

—*Times of India*:—A despatch is on its way out, authorizing the issue to British troops serving in India, of the extra two pence of daily pay lately granted to the Army, and, as at Home, with effect from the 1st of April last.

—Cholera has broken out among the Royals at Nusseerabad. A letter in the *Times of India* concludes as follows:—"Up to the present time none of the brigade authorities have been near the ground, since the arrival of the Royals, nor any explanation made, or inquiry into the mismanagement which exposed some soldiers to a night in the open air, without foot, in drenched clothes; and the battalion to a hard day's labour in a hot sun pitching tents, which the sepoys would have done had the tents left cantonments at a proper hour, directed where to go to. With so long a forewarning of the aproach of the disease, no excuse should be allowed to save the culpable from blame. The cholera up to the present has shown itself most virulent, as out of 18 men admitted since the 3rd, 15 have died, one recovered, and one is doubtful."

—M. Henri Blanc, one of the Abyssinian captives, writing to his father-in-law, Lausanne, says, April 30th: "The good and learned missionary Stern was about to return to Europe, after having formed a mission in this country for the conversion of Jews, when he fell in with the King's army on his way. Although the bearer of a passport, he deemed it necessary, as an act of politeness, to pay his respects to the King. The result of so doing is known. At sight of him, King Theodore suddenly became furiously enraged, had the two servants who accompanied him beaten to death, and not content with this double murder, he ordered Mr. Stern to be beaten; and he would probably have perished unless Providence had protected him. M. Rosenthal, another missionary, was some time afterwards chained and imprisoned with his companions. Subsequently Consul Cameron and all the Europeans in Abyssinia submitted to the same fate, with the exception of some missionaries from Basle. Nearly four years have elapsed since then, and during this long period these unfortunates have had to submit to such privations and cruelties, even amounting to torture, that it is difficult to conceive how they can have lived so long. Our mission, after being first well received, was degraded and humiliated at Gagee before all the Imperial officers, and subse

quently conducted to this *amba* (fortress), where, for nearly ten months past, we vegetate in chains, having before us one of the most dismal prospects, one of the darkest horizons. The English Government has made numerous and noble efforts to procure our liberation, but nothing has succeeded and nothing will succeed. Nothing short of an armed force will vanquish the stubbornness of King Theodore; it is only when he is convinced that he will no longer be permitted to maltreat the whites, and that vengeance awaits him, that he will open his eyes to the necessity of protecting and liberating us. It is true that, with a character like his, one cannot tell what he may do in a moment of rage; but our trust is in Him who never forsaketh the innocent, and who accords His gracious protection amid all dangers. In either case there is no other issue; therefore, the sooner the better."

—*Times of India*: "The blood shed at the affair of Muttra was far from serious, considering the numbers engaged; as Thoorkee lost only some forty of his followers, while the loss inflicted upon his nephew, Syud Selim, would be adequately represented by sixty killed. That but for the presence of Colonel Pelly on the spot, Thoorkee would have taken Muscat, there is no reason to doubt. He appears to be, without question, the favourite of the people—ladies included; for one dauntless dame, Selima by name, is said to have put herself at the head of 100 of her female retainers, and to have marched against Syud Selim in the fore front of Thoorkee's army. The behaviour of Syud Selim seems to have been most cowardly throughout. From such skirmishes as there were, he is said to have kept well away, and thus to have lost the respect and fidelity of his people.

"On the arrival of the *Octavia* at Muscat, Col. Pelly, Political Resident in the Gulf, went on board, and held a consultation with Commodore Heath, C.B., the result of which was that the vessel steamed up to Muttra, which was then in the hands of Syud Thoorkee. An *ultimatum* was despatched to the Syud, informing him that unless he gave up possession of the town within a certain given time, the *Octavia* would open fire upon him. Thoorkee had sense enough to see that it was "Hobson's choice" over again, so he at once went on board the *May Frere* to Colonel Pelly, remarking that "Pelly was a man, and would not betray him." Negotiations entered into between the rival Syuds have secured an annual pension to Thoorkee from his nephew, though whether he will rest satisfied with this, knowing that, as the avenger of blood, he has the feeling of all Oman in his favour, remains to be seen."

—Mr. De Silva, editor of *O Patriota*, has been sentenced to three months' imprisonment and a fine of Rs. 1,000, for defamation of a Roman Catholic Priest.

—The *Bengalee* gives the following news:—"Our readers will not be surprised to hear that the Revd. Lal Behari Dey, the erewhile zealous missionary and religious enthusiast, has at last settled down into the Head Master of the Government College at Berhampore on 400 rupees a month. Our Friend has succumbed to the great truth that missionary *dall bhath* is bitter. The sermons to educated Hindoos will of course be discontinued; and the *Friday Review* possibly will also close shop. It can now safely do so, for has it not fulfilled its mission? The wondrous defences of Sir Cecil Beadon have borne slow but certain fruit, though the editor once all but swore he was the most magnificently disinterested of all Sir Cecil's admirers."

Are the masterships in Government Colleges at the disposal of Sir Cecil Beadon? The *Beagalee* must know better.

FRIDAY,—SEPTEMBER 20.

—*Deccan Herald*, on the Poona Forgery Trial: —We think it right to add, so that every man interested in the fair adjudication of justice under the Crown of England should know it, that the *Punchayet* or jury, now trying in Poona the most important and intricate case of the kind ever submitted in this country to a Court and Jury, is *not sworn*; and that the members of it are allowed to go to their homes daily, on the adjournment of the Court. What need we say more, for the information of any one who is conversant with the criminal procedure of an English Court of justice, with all its just and proper leanings towards a criminal on his trial?"

—The *Poona Observer* says the probable loss of the Bank of Bombay, through these forgeries, will be two and a half lacs.

—Mr. Falcon, Assistant Magistrate at Tezpore, Assam, was found murdered in his bed.

—*Friend of India*: "The Khan of Khoten and his son have been murdered by the ruler of Yarkand, Yakoob Koosh Begi. The other son of the Yarkand chief escaped to Aksoa, followed by troops. The Khan and his boys were enticed in a treacherous manner into the Yarkand camp. Khoten is now under Yarkand rule, and the road thence to Ladak is closed for a time, though that from Yarkand is still open. Apart from the bloodshed, which Asiatics in these parts consider a stroke of policy, this event is likely to do more to free the country north of our frontier at the Karakornm from anarchy than anything else could have done. Yakoosh Koosh Begi, has long threatened Khoten: he is a vigorous ruler, as this act shows, and he is known to be friendly to us. A strong government will now be consolidated on the other side of the Karakorum, as we have longed to see in Affghanistan since Dost Mahomed's death. The result must be most beneficial to trade."

—The death rate per thousand in the army of Northern and Central India, in 1866, says the *Friend of India*, was only 20-11.

—Deaths last week 288.

—Colonel Merewether states that the idea of there being any very great difficulties in carrying out a campaign is purely imaginary—"A friendly narrow seaboard lines the eastern frontier of Abyssinia. The approaches to the high plateaus are numerous, several of them presenting no greater obstacles than could be easily overcome by ordinary energy and good management. Less than 60 miles from the coast, at the north-eastern end, a healthy climate is found, abundance of good water, forage, fue', and the ordinary supplies of the country, meat and grain (jowaree, a species of Millet) are obtainable in any quantity."

—As Tuesday next is the day when the Archbishop of Canterbury's Pan-Anglican Synod are to meet, the *Powla* recommends that 'Holy Communion' be celebrated in all the churches on that day.

TELEGRAPHIC NEWS.

LONDON *Sept. 11th.*—The following names appear in the obituary of the week:—Major Gifford and General James Rodern Young.—The King of Prussia has opened the German Parliament. His Majesty's speech is confined to internal politics.

12th.—Garibaldi has left Geneva.—The Peace Congress was dissolved in a disorderly manner.

13th.—The *Times* of this morning says that the Abyssinian expedition is one of the most *improdission* (? injudicious) recorded in history.

14th.—It is reported that the Emperor Napoleon has decided to pay a visit to Berlin.—An Austro-Turko-Swiss Telegraph Conference has been held and resolved to reduce the charges on Indian messages passing over their lines.

FROM BASEL TO BOMBAY; OR, THE LIFE OF A MISSIONARY.

A year or two ago a missionary died peacefully at Stuttgardt. He had neither brilliant talents nor brilliant successes; but his life was an honest and loyal devotion to his work, full of labour, not without adventure. In writing it, it is like writing a thousand other lives of missionaries, save for the setting of circumstances, which must vary in each. Yet that, perhaps, is just the reason why it should be written, that the Church may get to know better, and honour more, the noble type of man she sends to plant the kingdom of God in Paganism. The average and almost monotonous life, the fine, solid, earnest, but not splendid, character, have all the most interest for us, because there are hundreds like them to be found in the same calling.

Wesel, in the Wupperthal, is a little German town, where, five and forty years back, there sprang up a missionary society. It was in the early life of German missions, which still drew their chief impulse from Basel in the South, and Janike's earnestness in the capital of the North; and when the parish minister came forward, leading two lads who offered themselves to the heathen, there was deep interest and enthusiasm. It was determined to have them thoroughly examined, and to send the more promising to Basel to be educated at the expense of the society; and their choice fell unanimously upon a young tinsmith called Isenberg. He was born in Wesel in 1806, was early drawn to Christ, had been touched by a passion for reading missionary books, and, knowing of no other way to be a missionary than to become a schoolmaster, was greatly cast down, when the circumstances of his parents made his apprenticeship to trade compulsory. His master was a Roman Catholic, and made sport of the Methodism of the apprentice, whose temper seems to have been excellent, and who retained, through many fluctuations of spiritual earnestness, his yearning for a missionary's life. His desire was now accomplished, and, in 1824, he set out for the Missionary College, a lad of excellent gifts, though none of them were conspicuous, unless, it might be, an aptitude for mastering languages. He was steady and persevering, but having become a man while he was a child, he wanted freshness and naïvete, and as long as he lived was characterized by a reserve that was awkward and almost cold. The life of Basel did him genuine service. He mingled with the students, joined their societies, even formed one after the Westphalian pattern, and enjoyed the holiday rambles among the Christians of Switzerland and Wurtemberg. Before his studies were over he lost his father, who died saying, "Lord Jesus, I reach Thee my hand; reach Thine to me, and take me into Thine eternal kingdom." Then, in 1832, he left Germany for London, to serve with the Church Missionary Society; and, after two years' preparatory study of Ethiopic and Arabic, he was appointed to Abyssinia, to take his place beside Gobat, the present Bishop of Jerusalem.

M. de Cherville, the French Consul at Cairo, had conceived the idea of literary glory, and determined to obtain it by translating some well-known European book into some knotty Oriental tongue. For his language, he chose the Amharic, which was spoken through half of Abyssinia, and for his book he could think of no better than the Bible. As the translation progressed, presentation copies of the separate books found their way to Europe, and to the Committee of the British and Foreign Bible Society, among other learned bodies. It was this copy that awakened the interest of English Christians, and led to the Abyssianian mission, a mission of a very chequered, but on the whole, discouraging career. While Isenberg was on his way out, Gobat was on his way back, for his colleague had died, the country was in the throes of a civil war, and the chief who had befriended him was killed. His return, indeed, was an escape: and the meeting of the missionaries at Cairo was not cheerful. Isenberg could not venture farther till Gobat returned, but spent the interval in visiting the Holy Land and Sinai, and in diligent work at Cairo. In 1834, Gobat rejoined him with a welcome companion, a lady to whom he had been engaged; and, after his marriage, the party set out to make another attempt on Abyssinia, which they reached by a tedious and trying journey, making their way with infinite difficulty to Adowah, the principal town of the province of Tigre. Gobat here fell sick, and remained sick so long that the conduct of the mission fell upon his companion, who found himself involved in delicate and perplexing relations with Oobeah, the chief. Oobeah made it his business to receive presents, and, if some were brought, to ask for more; those under him followed his example; and the universal immorality of his subjects, the want of any one that could be trusted, weighed upon the lonely missionaries. Isenberg, however, studied the Tigre dialect, undertook the translation of the New Testament into it, and taught some of the young men; while he so worked upon the chief, Oobeah, as to procure religious toleration.

At this juncture two Frenchmen, Saint Simonians, appeared: and a scheme of intrigue was commenced in the interests of France and Catholicism. The Abyssinian priests were already jealous of the new-comers, spreading rumours that Isenberg had an underground passage to his house from Massowah, and that the English red-coats would march up by it and seize the land; his children, three of whom died in Adowah, were denied burial; and the Protestant customs were perplexing and offensive to Oobeah, who would say, "If you are Christians, do like us; If you are Mohammedans, build a mosque; If you are Falashes, use their rites." A double-barrelled gun, it is true, propitiated him and secured freedom of worship lor the time; but the *Alaka*, or High Priest, gave them no rest. Now regulations were made about foreigners, whose simple baggage was searched for cannons, and whose money was carried off; a ban was put upon all who entered the missionaries' house; and early in 1838 the missionnaries and the othe Germans were summoned to the High Priest and ordered to leave the coun-

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ry. The enmity and jealousy of the *Alaka* was not the only cause, for a second detachment of Frenchmen had arrived, M. d'Abbadie and a Romish Romish Capuchin of indifferent character, and a bribe of fifteen pounds stimulated the High Priest's energy.

South of Tigre is a strip of land inhabited by the Mohammendan Gallas, and south of that an outlying province of Abyssinia, called Shoa. The country is fair and the ruler was friendly, and rumours reached Cairo that an embassy had come from him to bear back the white men, and that d'Abbadie would likely take advantage of it. Isenberg and Krapf determined to make the attempt themselves. The journey was wild and perilous, the reception all that could be desired; even more, for among the presents waiting for them on the frontier was a female slave. Salassieh, the chief, did not turn out much better than Oobeah, and the promising way he spoke of what he wished "for my people" was only a phrase, and ill concealed that he was the people. A bridge that he had built "for his people," over a wild torrent near the capital, was kept for his own private use, and the common folk had to cross as they could, not without frequent loss of life. A mill was erected "for his people," but it would only grind the king's corn. Yet Shoa was the best governed province, the climate was delicious, the people came for instruction, and Isenberg pursued his literary labours with such spirit that it became necessary for him to return to Europe and oversee the press. During his residence in London he drew much notice from men of science, and, amoug others, from Bunsen and the King of Prussia. When the grammar, lexicon, some schoolbooks, the Heidelberg Catechism, and the English liturgy were ready, he returned, leaving the gospels to be printed at a later time and when the country would really be open to the missionary; but the country is faster sealed than ever, and it was only last year, as we learn from Dr. Krapf, that "the Tigre gospels were printed at last." Another Frenchman meanwhile had appeared at Shoa, and by judicious presents and flattery had so ingratiated himself with the king, that the missionaries were forbidden his territory, and turned sadly back to the Northern province.

There was little improvement here. An Italian bishop, de Jacobis, had replaced the monk, who is styled by the *Revue des deux Mondes* "a jovial Capuchin," and had managed matters with such skill that "Oobeah, before whom all Tigre trembled, would dismount from his horse at the prelate's door." Though the prospects were the reverse of hopeful, it was not in Isenberg's nature to yield without a struggle. Accompained by Muhlheisen he determined on another effort, and, if he did nothing else, would scatter portions of the Word of God, of which 4,000 had been distributed already, besides 2,000 more in Shoa. They took a new route, by a province where the people heard them gladly, and sent a message forward to Oobeah. The answer was that it had been credibly reported that Isenberg had added house to house and story to story, and had made a fortress with subterranean communications, for which munitions of war were scretly conveyed, with the design of seizing the country for the king of England; he had also broken the laws of the country by having a church in his house; but he might advance as far as Adowah, where he would be examined to see if any change had come over him. The missionaries journeyed on; old friends and helpers came out to meet them, the clergy advanced with clatter of cymbals, the officials of the town with ringing of small bells, and parade of various relics, and the poor crowded round them in the market place. The examination was commenced by the High Priest. Had Isenberg altered his faith? Would he kiss the cross and the church? Did he believe in the change of the bread and wine in the sacramemt? Would he recognize the intercession of Mary and the saints? The answers to these questions were skilfully, perhaps some almost too skilfully, put; but, on the Aloka demurring to the answer to the last and crying out, "You hear that he does not recognise Mary and the saints," Isenberg turned to the crowd, held out to them the right hand of fellowship in the Niccne Creed, and repeating the Apostle's Creed, cried out, "If you do not consent to our remaining on this common ground; we will leave the land, and go and serve other people." Upon this, Demetrius, a Greek smith, declared that every man should be treated as a citizen, and not persecuted for his creed. Many cried out with him; but the priests compelled the Alaka to excommunicate them, which was done forthwith; their souls belng given up to Satan, their bodies to hyenas, and their property to thieves. Isenberg appealed to Oobeah; aud while the appeal was pending, busied himself in spreading the truth among those who crowded round them. As the answer was long delayed, and as Jacobis was pressing his claims with such foolish stories as that Protestantism was at its last in Europe, and that five milions has already returned to the bosom of the Roman Mother, Isenberg made his way to the king to prefer his request in person. The monarch was drunk, but his answer was decisive. Isenberg must get him out of the land, and return to Europe; he had insulted the Blessed Virgin in the market-place of Adowah; had not a woman that was there heard him? So, sorrowfully and resolved, he returned, and in July, 1843, the missionaries left the country and were scattered to various work. Jacobis triumphed; yet Isenberg was avenged. For when the prelate's influence was at its height, he was asked by the king, who had a quarrel with Egypt, to fetch him a patriarch from Cairo. Verily, thought the Roman, God hath delivered him into my hands; and went about the mission with alacrity, With the selection of the patriarch in his power, his influence in the country would be secure. He would get a tool of his own,—some weak, unsuspicious, and ignorant priest; he would work through him upon his people; they would fall into the snare; they would be drawn little by little until he could carry the submission of "the land shadowing with wings," and lay it at the feet of the Pope. But the patriarch selected had been actually trained in a mission school by Missionary Lieder; and though he turned out an unspiritual, and since then a selfish and sensual man, he was filled with jealousy and hatred of the Roman See. He seems to have conducted his establishment with the license of a pleasure-loving abbot of the fifteenth century; but, weak and selfish as he was, he managed to outwit the bishop, and to procure, on the score of impartiality, the same banishment for him as had been inflicted on the Protestants. Jacobis was compelled to withdraw, and settled down on the frontier to watch events,—an occupation in which he was still engaged twelve years after, when Dr. Krapf introduced the young Christian brethren from St. Crischona.

Loosed from Abyssinia, Isenberg was now at the disposal of his committee; but the loosing was not accomplished without the most painful struggle. He seemed to hear his predecessor Kugler's voice, as alternately in German and Tigre he prayed on his dying-bed, and cried with his last breath, "Tell them that Jesus is my portion." The miserable moan of the natives, as the cholera drove them in procession through the streets, fell upon his heart,—"For Christ's sake, have mercy on us, O Lord! For Mary's sake, have mercy upon us, O Lord! For Christ's sake, heve mercy upon us, O Mary;', He found it hard to leave those in whom the seed was sown and had sprung up; hard to leave the pleasant prospect of bringing back a fallen Church to the Word of God. "I am weary,"he said, "of this wandering hither and thither, and pray the Lord to give me some fixed place in the mission-field." He was ready to go elsewhere; but after sixteen years he wrote that "the Abyssinian home-sickness had not left him; that he could take root nowhere else; that, if he dared, he would return to Adowah; that the farther he was from it the sweeter the Amharic tongue sounded in his ear and heart." Nor was he forgotten in Abyssinia. They speak of him still as "the man that fearlessly told us all the truth." But God had closed the door of the land on him, and as a servant he waited for his Master's will. Meanwhile he returned home, published a book on Abyssinian Missions, which was edited by Professor Nitzsch of Berlin, and soon found himself on his way to India.—[*To be Continued.*]

PASSENGERS ARRIVED.

From Suez, per *Koina*, Sept. 18th Capt. and Mrs. Steuart, Mr. Henwood, Mr. and Mrs. Stewart, A. W. Hughes, The (two) Misses Stewart, Ruttonjee Cowasjee, Mr. and Mrs. Coates, Mahomed Nahee Khan.

DOMESTIC OCCURRENCES.

BIRTHS.

CAMERON—Sept. 15th, at Malabar Hill, the wife of the Rev. Charles Innes Cameron, of a son.

DUTHIE—Sept. 18th, at the Scottish Orphanage, Mahim, the wife of Mr. Robert Duthie, of a daughter.

MARRIAGE.

PHILIPS—LAING—At Malligaum on the 18th Inst., James Philips Esq., of the Poonah Horse. Son of the late Reverend George Washington Philips M.A., Recter of Wendy Cambridgeshire, to Mary Eliza the elder daughter of the Reverend Charles Laing A.M., Chaplain of Malligaum.

DEATHS.

COLEMAN—Sept. 9th, at Kurrachee, Hector Owen, the infant son of Mr. Charles Coleman, Accountant, the Agra Bank Limited.

LAWRENCE—Sept. 12th. at Belgaum, Mary Jane Atkins Lawrence, aged 9 years 11 months and 15 days.

KORNER—Sept. 16th, at Mazagon, Mr. Jacob Korner, aged 45 yeary.

GOSLIN—Sept. 17th, at Poona, of diptheria, Louis Patrick Wilkinson, the youngest son of Lieut. W. W. Goslin, Commissariat Department, aged 4 months and 4 days

Advertisements.

CHURCH MISSIONARY SOCIETY, BOMBAY.—Subscriptions and Donations are solicited in aid of the following objects:—

Schools—in Bombay	5 Vernacular	310	pupils.
" "	6 Girls' Schools	150	"
" " Nassick	2 Vern. 1 Anglo-Vern.	238	"
" " Malligaum	1 Vern. 1 Ditto	100	"
" " Aurungabad.	3 Vernacular	88	"
" " Jeoncer	2 "	150	"

N. B.—The *Money* School is wholly supported from Home Funds, and is not included in the above.

Orphanage,* at Nassick, contains 64, and is under the Rev. W. S. Price; It is in debt Rs. 1,996.

New Church, Girgaum, for English and Native Services, building to be commenced at once, Rs. 22,285 already in hand.

New Church, at Nassick, Rs. 1,300 in hand.

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